

Hunting ducks may be thought
rather a strange theme for a relig-
ious essay of any kind, more espe-
cially for one expressly designed to
give religious advice to the young.
I have an idea, however, that the
boys, at least most of them, will like
the subject, whether they do the let-
ter or not, for there is an exhilara-
tion in the exercises of the sports-
man, in which they neglect all de-
light; with many the love of hunt-
ing remains a passion through life,
and I candidly confess that so deeply
is it in my own love for it, that I
never laid aside my gun, until my
infirmary rendered me unable to use
it longer.

The form of duck hunting, with
which I introduce this letter, I never
enjoyed in fact, never saw, I
did, therefore, have to describe from
hearsay, and it in anything my de-
scription fails in accuracy, those ac-
quainted with the sport will, I trust,
change that inaccuracy to my source
of information.

In localities where ducks abound,
the hunters prepare places of con-
cealment at different points around
the pond or lake to which the birds
resort; they then make an artificial
duck, or imitation of a duck, to
which each of them attaches a line
leading to his place of concealment;
by this means they keep it in motion
from place to place, which they do
so skillfully that at a short dis-
tance, the most intelligent duck that
flies or swims cannot distinguish it
from a real live duck. This is the
decoy duck.

My object in selecting this theme
is to impress upon you the truth that
Satan, your enemy, the great hunter
of human souls, has employed, and
continues to employ, just such art-
ifice to allure you to ruin. I have
been, through several letters, warn-
ing you against outside dangers, but
the decoy ducks he employs in the
church, and it is to be feared they
are among his most efficient an-
tagonists.

I have somewhere read, that for
every grace of the Holy Spirit that
adorns the Christian character, Satan
has manufactured a tinsel duplica-
te. That he seeks to impose
these counterfeit on Christians, is
in perfect keeping with what the
Scripture reveals of his character;
he often succeeds, is but too evi-
dent from daily observation; that
these counterfeit imitations should
be the working outfit of Satan's de-
coy ducks, accords with the charac-
ter of both of them and their employer.

When I read, a few weeks since,
of the eighty thousand additions to
the Baptist churches of the United
States last year (1878), a painful in-
quiry in my mind was: How many
of these are genuine? how many
more decoy ducks, sent into the
churches by the enemy? That class
of professing Christians are more
to be feared by you, young friends,
than the outside enemies of whom I
have been warning you.

The whiskey church member, whether
making, selling, or drinking, what-
ever else he may be, is not a decoy
duck. True he exerts a fearful
drawing power, and the multitudes
of once promising young men, who
are every year allured by him be-
yond the bounds of moderate drink-
ing, and thence rapidly swept down
to the demerol's grave and to the
drunkard's hell, give conclusive evi-
dence of his fearful drawing power;
but he is not a decoy duck. Satan
may have originally intended him as
one; but it did he *spoil the job*.

The real decoy duck of our illu-
stration looks so much like a live duck,
that the ducks themselves are mis-
taken, and drawn within the range
of the hunter's guns, and all the
while the cords that unite it to the
shore are invisible. No, the whiskey
member, whatever else he is, is not
a decoy duck; that requires a more
work than he is fit for.

Nor can we count the card-play-
ing, nor circus-going, nor theater-
going, nor even dancing Christians
as drawing their unsuspecting vic-
tims by the ten thousand into their
vortex, and drowning their souls in
perdition every year. The cords that
still unite them to the world are
too plainly visible for many to
mistake them. True, they once pro-
fessed to renounce the world, but in
the face of that profession, and in
the face of their attachment
to the world as strong as ever. In
asking for the decoy ducks of the
enemy, we must find something that
bears a stronger resemblance to
Christians than they do.

There are three characteristics of
the decoy duck of the hunter, that
apply with wonderful fitness to the
class of church-members, against
whose influence I now try to warn
you.

1. They are as much like living
ducks as a work of art can be made
like one of nature.
2. There is an invisible, though
unbroken, attachment between them
and the hunters, who direct all their
motions; and
3. They have no life.

I might add a fourth: That they
do not themselves reflect on you the
injury you receive; they only lead
you into the power of others. This
consideration furnishes an additional
reason why these classes above
named are not decoy ducks; they
reflect the injury, as well as lead into
it.

It will now appear that the way
to detect the decoy duck is not so
muchly what he is, as by what he
does, and where he leads. It will
therefore, be wise not to follow any
of them too closely until you make
yourself sure of the point to which
they are leading. There are places
of concealment, where your enemies
lie in wait for your souls; towards
some of these the decoy ducks will
always be drawn, for that is their
mission.

Let us go back to the "tinsel dupli-
cates" of a pure Christianity, with
some of which they are all furnished.
For the love of all the Christian
graces—charity—there is a wretched
counterfeit by the name of "liberal-
ity," by means of which the Chris-
tian faith of many a young convert
has been wrecked, and many a moth-
er named for life. Professing an
immense amount of generosity—
charity, if you please—for every one,
and no doubt many of them truly
believe they are thus charitable, they
are, in fact, charitable to no one, and
to themselves least of all. They
profess to set aside, as matters of in-
difference, all faiths and all creeds,
but in doing so they have set up for
themselves, and dictate to others, a
 creed at once the most arbitrary and
absurd ever offered to human credul-
ity. "It makes little or no differ-
ence what you believe, if you are
sincere in it." And this is dignified
with the name of Christian charity,
gentle liberality!

Let us strip it of all the sophistry
so ingeniously thrown around it, ex-
amine it, and see what it amounts to.
It is just this, no more, no less:
"I require you to give up your belief
and adopt mine, which is, that it is
no matter what you believe." The
distance from pure gospel charity to
that spurious *liberalism* is as wide as
the world, for the charity of Paul
rejoiced not in iniquity (error),
but rejoiced in the truth. Satan
has his "decoy ducks" everywhere,
seeking to allure young Christians
into this delusion; follow them, and
your Christian faith will soon be
worth very little, for as you believe,
so will you practice.

There are very few Christians, if
they are faithful to the interests of
their own souls, whose consciences
will have much time to spare for
taking in job work. There are prob-
ably few who do not now and then
take in a job for some one else, but
I think that in most cases they will
find they have done it at the expense
of home work, that would have been
worth more than the job. Those
who do much of this kind of work,
will readily see notes in the eyes of
their brethren, when there may be
beams in their own.

This is a very natural kind of
work, and very easy to get into, es-
pecially when Satan has his decoy
ducks always on hand, ready to be
employed in leading to it; but it is,
in general, a work for which Chris-
tians are poorly paid, and for which
the most of them have precious lit-
tle time. Still it is so much easier,
and so much more natural, to cen-
sure and condemn the faults of oth-
ers, than correct our own; we can
see them so much more plainly than
we can see our own, because we all
love dear self so much better than
we love any one else, and hence look
on the faults of others with less
compassion than on our own, that it
is not at all strange that among
Christians so much of this kind of
work is done. It will, however, be
time enough to look about for job
work when you get your own com-
pleted; in other words, it will be
time enough to begin to correct the
faults of others, when you have cor-
rected all your own. But mark this:
No Christian can long make the
faults of others the special subject
of either thought or conversation
without manifest decline in spiri-
tuality. "My own vineyard have I
not kept." For this purpose Satan
employs the decoy duck.

"Order is Heaven's first law,"
Order, system, is the life of every

undertaking. Order in the employ-
ment of time is one of the first con-
siderations in a Christian life. The
proverb, "A time for everything and
everything in its time," reduced to
practice and cultivated into a habit,
will do much to promote and invig-
orate a life of spiritual piety. Es-
pecially will the young Christian
find this true in the exercise of so-
cret prayer; have a set time for it,
with which you permit nothing to
interfere. Not a *hundred* round of
formality, nor the service of a slave,
but from a realizing sense of these
two delightful truths: "God is my
Father," "My Father is here." Go
alone with your Father, tell him all
your sorrows, and ask him for a sup-
ply of all your wants. I advise you
every one to learn those two beau-
tiful hymns.

"How to steal awhile away,
From every countering care,"
And
"Sweet hour of prayer, sweet hour of
prayer," &c.

The sentiment taught in those two
hymns will, if made your own, do
much to form a habit of systematic
secret prayer.

As an opposing power to coun-
teract this habitual communion with
God, next to the evil heart that re-
mains with you, Satan has no other
agency to compare with his decoy
ducks. (Their names in the church
book stand as fair as year own, and
their outward lives probably are as
blameless; but they have no spiritual
life, and the cord that binds them to
the world has never been broken.
Their mode of procedure will always
be to decoy in an almost, often in-
quite, an insensible manner, until
before you are aware of it, you are
led away from the spirituality and
life of religion; and thus they clip
the sinews of your prayers, and the
wings of your faith, and often leave
the Christian for years with just
enough of religion to make him mis-
erable. I know that road, because I
have travelled it, to my sorrow.

Probably the most powerful assistant
they have in this part of their work
is that old thief of time, Procrastina-
tion—putting off for another time
that which demands now.

There are two other dangerous
places to which they often lead the
unsuspecting young Christian that I
had in my rough copy, but to which,
for want of space, I can barely al-
lude. One is, binding you as slaves
to fashion; the other, an indecision
of character.

There is one other work on which
Satan employs his decoy ducks with
marked success, and with an allusion
to it, I close this letter.

Of all unexcuse ever offered to the
human heart, there is no other quite
so grateful as a little skillfully ad-
ministered flattery, and the decoy
ducks have been trained to use it to
perfection. The tinsel duplicate
of the counterfeit imitation of that ap-
preciation that Christians ought to
feel and express of each other and to
each other, when it has degenerated
into flattery, and Satan employs his
decoy ducks to use it, there are few
of his devices more successful. Un-
fortunately, young Christians are not
the only victims to this artifice;
older ones, and even some Christian
ministers are exceedingly open to it.

One of the evil effects experienced
from flattery by ministers, and es-
pecially by young ministers, is, that they
permit it to take the edge off their
weapons. You, young brethren in
the ministry, know how hard it is
sometimes to tell the whole pointed
truth to those who administer those
grateful compliments, and do it so
delicately. If you will listen to
them, take care, don't let them *dull*
your tools.

But another effect, perhaps a worse
one, is a spirit of self complacency
that soon degenerates into spiritual
pride, a sin that more insidiously,
and more rapidly than any other,
eats its way into the very core of
the soul, and eats out the vitals of
spiritual piety, before you suspect
its existence.

In the matter of companionship,
"watch unto prayer," lest you get
into the lead of Satan's decoy ducks.
May God in his mercy lead you in
the paths of righteousness, for his
name's sake. Amen.

R. E. MEYER.

The subject of my next will be,
"Have you a good bride?" M.

Brother Gambell—It appears from
your last, that you have the idea,
since I am not in favor of educating
"licentiates" for the ministry, that I
am in favor of ordaining young men
who feel that they are called to
preach, and then educate them. I
do not think there is anything in my
article that should lead you to such
a conclusion. Such a course as this
would be another and worse form
of educating men for the ministry.
I act upon the principle that a man

who does not possess the gifts neces-
sary, should not be ordained. The
ordination of all such, is a *farce* and
mockery. If he does possess the nec-
essary gifts, then, he should be or-
dained, and should be preaching the
gospel, and going to college. In
my last, I was endeavoring to show
up the inconsistency of claiming that
"licentiates" were ministers in order
to shield or protect the church
against the charge of educating men
for the ministry, and remarked, "if
there must be a certificate from any
tribunal that the applicant is called
to preach, etc., let it be from a Scrip-
tural tribunal." Let us now notice
some points in your reply.

After remarking that little inter-
est is manifested in many places to-
wards young men who profess to be
called of God to preach, you draw
quite a heterodoxical comparison by
referring to the practice of some In-
dians of throwing their newborn
babes into the coldest water. Now,
if you believe in the doctrine of elec-
tion, and predestination and preser-
vation of the saints, you are compelled
to believe that it applies to a call
to preach as well as conversion. So,
you either put it in the power of the
prayed man to drown the young men
whom God has predestinated and called
to preach His gospel, or you must
admit that those who sink were not
called and ought to sink. On the
heels of this, you claim that the
Board at Clinton carry these "new-
born" babes through a rigid exami-
nation. Do they all stand that test?

Perhaps that's a *war* bath, so pleas-
ing to their nature, that they all
stand it satisfactorily.

You are certainly right when you
say that there was never a man called
of God to preach, who did not feel
the need of instruction, and I will
add, if he is called of God to preach,
he will feel that need as long as he
lives; but many who are, perhaps
called of men, after going through
college, think they "know it all."

"On the Board of Ministerial Ed-
ucation there are now, and always
have been, preachers sufficient to
form a presbytery." What more
does Bro. Sampson want? I do not
want more, Bro. G., I want less.

Brother A. H. Booth, in this num-
ber of the Record has truthfully
said, "custom or habit often holds
men, and rules them contrary to the
simple examples of Christ and His
inspired apostles." This is true as
to the custom of granting licenses
to preach. And who can tell
what custom may yet do for us in
the way of ordination. "Perhaps he
(referring to myself) would have
hands laid on those young men." I
answer with all my heart, *no*! I
ask why you do not advocate it since
you have a nominal presbytery who
render judgment on every case after
a rigid examination? But let us
see from the condition of things,
what kind of an examination this
must necessarily be.

A young man feels that he is called
to preach and makes it known to
the church. He is asked, "Do you feel
that you are called to preach?" "Yes."
"Are you fully satisfied of this?"
"Yes" (for it will not do to express
any doubt). "Have you prayed over
the matter?" "Yes." "Do you
think you can preach?" "I think
so, if I were educated." He is li-
censed—licensed to do what? to
preach? No, for all know he can-
not preach. But licensed to "dis-
play his gifts." Better say, to go to
college to be educated in order that
we may ascertain if he can preach or
not. I do not say that this is a true
picture of every case, but it is a pret-
ty fair illustration of many of them.
He now appears before the Board of
Ministerial Education. Whose "rigid
examination" is more than any
of the ordinations Bro. G. has
attended. What is the extent of this
examination? Necessarily, in sub-
stance, the same as the above;
for, from the very nature of
things, it cannot be any more. It
would be folly to examine him upon
the doctrines of the Bible, for, owing
to the want of the thing he is seeking
for (education), he has not learned
this yet, and were he versed in the
ology he would not be seeking
education, but, if called to preach,
would be seeking ordination and
the salvation of souls.

You charge me with complaining
of young "licentiates" who have
been to the college, and abandon the
idea of preaching. You are mistake-
d. I have never complained of any
one for not preaching. I think they
do not preach because they do not
want to, and when they do not want
to, I think they ought not to. I
quote from you again: "And do not
presbyteries ordain these young
brethren when they go home? The
very ones you complain of? And
if they ordain them after they go to
college, wouldn't they be apt to do it

before?" The very one I complain of,
of, have not been ordained and prob-
ably never will be. And the churches
that licensed them would not have or-
dained them before. You say,
"Why, it is notorious, that getting
ordained in this country is easy." Yes,
and is due largely to the erro-
neous practice of granting licenses
to preach, and the present system
will make it still easier in the future.
After the young man has passed the
Board that you recognize as equal
to, and, in many instances, superior
to, presbyteries, and gone through
college, may not the churches and
presbyteries soon learn to take the
rest for granted? Give the candi-
date a formal ordination, thus recog-
nizing the Board at Clinton, as the
presbytery? It is an easy thing to
give a man a license to preach, there
is not being apparently much respon-
sibility attached to it. But after this
is done, particularly after much has
been expended in giving the "licen-
tiate" an education, it is not so easy
to withhold ordination if they seek it.
Many such may, like those you
know, "preach twenty five years to
break down at last."

I did not say, as you have it, that
"we ought to educate fewer young
men." I said it was the duty of
Baptists, in common with all good
citizens, to encourage education, es-
pecially male education.

You say, "Christ himself became
the personal teacher of those whom
he had called to preach, thereby
lending his authority to Ministerial
Education." I simply ask, Was this
literary instruction?

You are certainly right in saying
that "God makes his own preachers."
But I will go further, and say
that He does not begin the work
and rely upon a college to finish it,
or improve upon it. But the work
of installing a preacher in the office
of a minister, God has required of
the church and presbytery. And
still I insist, that a man is not a
minister until so declared by this
tribunal. Whether he is called of
God to preach the gospel or not,
so long as he holds his credentials
he is a minister. I have occupied,
unavoidably, however, too much of
your space already, and will con-
clude hastily by saying: that the man
who can avoid preaching, is not called;
and he who preaches because
he can't help it, is called; and that
God never called a man to preach
and gave him nothing to do, nei-
ther does he depend on the church
to educate him, in order that he may
preach. We have a large number
of uneducated preachers, it is true,
but I believe God so intended it,
and the world cannot get along without
them. We need strong men, high-
ly educated men, "siege pieces," and
God in his goodness, has in all ages
of the world furnished them. "Min-
isterial education" or not, God has
chosen to use a great deal of "un-
sifted" and those whom He has
thus chosen will always be small
arms, college or no college.

Fraternally,
J. R. SAMPLER.

SUMMIT, MISS., April 6, 1879.

"Church Membership."

Your correspondent "J. T. F.," in
a late issue of your paper on the
above subject, referred to an article
in the *Examiner and Chronicle* on
the same subject. I had it in mind
to call attention approvingly to the
Examiner and Chronicle article. But
when I saw Bro. "J. T. F.," disap-
proved of that article, I hesitated
to approve an opinion adverse to one
whose views are so generally cor-
rect.

But, after reading again the article,
I am persuaded that the appalling
facts brought out, justified the sug-
gestion that more care be exercised
in the reception of members. Here
are the facts:

But as a matter of fact multitudes
admitted to membership in Baptist
churches who have not been born again.
The Year Book tells us that 20,296 per-
sons were "excluded" last year from
Baptist churches in the United States—
the losses by death being only 18,835. Now
we may hope and believe that many
of these excluded members had but tem-
porarily wandered from the path of duty,
and will return to the ranks of the church,
as last year 13,255 were "restored." But
after all possible deductions from these fig-
ures, it looks as if we must still believe that
the final losses by exclusion are as many
as the losses by death—this not taking
into consideration the fact that in the
6,823 cases of "exclusion" of names from
church lists, the majority were cases where
persons suffered their membership to lapse
because they felt no true interest in reli-
gious things—nor yet taking into consid-
eration the additional fact that it may be feared
that of those who died in "good and regu-
lar standing" many had for years addi-
ed or never attended prayer meeting or com-
munion, but remained members simply
because they were guilty of no positive
immorality demanding their exclusion.

Now what does it mean when we say
that the final losses by exclusion are as
many as the losses by death? It means
that of all who join the church, *usually*

the outside church-fellowship, their lives
showing that they never were true Chris-
tians. It means that of all who are bap-
tized by Baptist ministers, *one-half* ought
not to be baptized—that in deciding that
they have met with a change of heart,
the churches receiving them to membership
make a mistake in fifty cases out of a hun-
dred. It means that of the hundred thou-
sand baptized last year, fifty thousand will
have to be excluded and will the outside of
church-fellowship—in other words, that
fifty thousand of that hundred thousand
ought not to have been baptized. If we
are wrong in these appalling deductions,
the error in our reasoning can be pointed
out.

Is not this matter of receiving mem-
bers into our churches one of the most
vital questions of the day? We
have all our machinery to "number
Israel," but fortunately the thing
shoots backwards as well as forward.
We need to have all the figures to
keep us from "vaunting ourselves."

As the article suggests:
It is no glory to pastor or church to re-
ceive one who ought to be excluded with-
in a year. It sounds grand to say that
100,000 were received through baptism by
our churches in the United States last year.
But it does not sound so grand to tell that
the number of exclusions reached the ap-
palling figure of 20,000, and that without
very strict discipline either.

It is clear, that something ought
to be done. Christ and the Apostles
taught that the candidate for bap-
tism should be a believer. How are
we to find that out? The church
must be the judge. What rule is
best to adopt to discover this, it may
be difficult to determine. It is left
to the church in conference, it will
not reject many, if any at all.

The churches generally have not
the moral courage to vote against
the reception of a person on his ex-
perience, though that experience
may be most defective. A brother
who has been preaching fifteen years,
told me, he had never seen but *one*
person rejected, and that person turned
out to be a most excellent man.
Yet he knew he had baptized many
who had no business in the church.
The responsibility must fall *some-
where*. Properly it is on the church,
but if it will not bear it, the next
best thing, I think, is for the pastor
to require a private interview with
the person seeking membership, be-
fore he presents himself to the church.
Of course this is with the con-
sent of the church. Extremes
must be avoided, neither too strict
nor too loose. As the *Examiner* sug-
gests:

It may be difficult to say just what evi-
dence of conversion should be demanded
in each and every case. What is satisfac-
tory evidence in one instance may be
worth little in another. As no two per-
sons are exactly alike in temperament and
training, no two persons will have pre-
cisely the same religious experience. But the
question as to what evidence of conversion
shall be demanded in a given case is one
which sanctified common sense will gen-
erally be able to answer with a tolerable ap-
proach to correctness. Only let it be un-
derstood that the question is one of *relative*
importance.

Let the importance of the question
be realized, and let us all address
ourselves to the task of settling it.
W. B. CRUMPTON.

A Question.

CONCERTS FOR CHURCH PURPOSES.

Dear Record—Brother W. A. Mason
earnestly desires the opinion
of the brethren who have
thought upon this subject.

I have thought a great deal up-
on this subject, and have been, and
am now, pained very much at the
thought of the fact that our dear
Baptist people are, and have been,
resorting to such an extent, to these
means of raising money for the
Master; and in the beginning of this
article, I wish to enter my protest
against any and all kinds of concerts,
suppers and festivals, in the manner
in which they are conducted gener-
ally for the purpose of raising
money for sacred purposes.

But as Bro. Mason enquires only
of the propriety of using one class
of concerts, I will give my objec-
tions to that one class, i. e., in the
manner in which it is generally con-
ducted.

In the first place, it is almost im-
possible to get up a musical enter-
tainment that will take with world-
lings without the use of the violin,
and that I cannot bear. By some
means, I need not mention here,
when I was a boy I got the idea in
my head—and heart too—that the
violin, the Devil, grog-shops and
cards (those they play with, you
know) were all closely allied, akin,
of the same family, and that idea
hasn't left me yet. I don't believe
that either one of them ought to be
allowed a place in a Baptist house,
or be patronized by him in any man-
ner. Now, some brother is ready
to say, "Oh, there is no harm in the
fiddle" (that is what we used to
call it in Tennessee). No, there is
no harm in the fiddle, the cards, nor
the Devil—to us—if we will keep at
a good safe distance from them, but
when we come in contact with

either, we are hurt, more or less, and
very generally more.

There are certainly two kinds of
music—sacred, psalms, hymns and
spiritual songs, and the sensational
or worldly—the jig, the reel, the
waltz and many others I need not
name; and there are instruments
adapted almost especially to the
two classes of music, the organ be-
ing the best adapted to sacred music,
while the violin is the very beech-
lab of the other class, and ought
never to be used to chant the praises
of God until it shall have been thor-
oughly purged from its old sins.

In musical concerts generally, the
performers are sinners, the music is
worldly, sensational, devilish, the in-
strument the violin; and I was at
one once, in my young days, when
the performer, playing a slow piece,
was called upon by one of the au-
dience, to give us something quick
and devilish. Such musical concerts
for religious purposes! Shall we
do evil that good may grow out of
it? No. Shall we, the light of the
world, resort to the mimes of dark-
ness for means to support the cause
of Christ? Never. If we need
money for any religious purpose, and
are unable to raise it among our-
selves, let us go to the man of the
world, tell him we want money, tell
him what it is for, and we think he
ought to help us, and get him to see
and feel the importance of giving,
and God will put it in his heart to
give. I don't know that I ever knew
this plan to fail.

Or, if it is thought best to have a
musical concert, with a charge for
admission, form a choir of *young*
religious persons, procure an organ
and a performer, practice the songs
of our Zion until all the parts can
be performed well by the members
of the choir singing, while the or-
ganist plays, and all can make mel-
ody in their hearts according to the
gospel; then publish to the world
that at a certain time you will, at a
certain place, give a musical concert.
Let them know what kind of music
admission fee, what you wish to do
with the money—all about it. Then
let all come who will. Open with
prayer; have everything done de-
cently and in order. Then, with a
clear conscience, you can appropri-
ate the money to the service of the
Lord.

That is my opinion. I would like
to hear from others.

T. H. MOORE.
STAR PLACE, MISS., March 31, 79.

Onesiphorus, (II. Timothy 1:
16, 17, 18).

This morning I was reading Paul's
account of those who had turned
away from him on account of his
afflictions and his bonds, and of those
who were not ashamed of his chain,
but who ministered unto him more
abundantly on that account. I was
particularly struck with the charac-
ter of Onesiphorus; therefore, I
have chosen his name as the heading
of what I shall say.

Every Christian, I believe, is
bound at times, if not always, with
some kind of chain. Perhaps, like
Paul, he may occasionally be allowed
considerable freedom; then again,
he is securely bound in some dark,
damp, dungeon. How comforting
it is, at such a season, to be dili-
gently sought out, and refreshed in
body and spirit, by some Christian
Onesiphorus! How gratifying it is
to know that some Christian friend
is not ashamed of our prison and
our chain!

But we are too often made to feel
that our friends are ashamed of our
chains, especially the galling chains
of poverty, with which so many are
hopelessly bound. There are num-
berless ways in which the low, the
weak, the poor, are made to feel
this. It is so natural for us to show
distinction to the great and rich—
those who sit in high places—those
who are able to repay us measure
for measure. This is human nature.
But it should be the nature of God's
children to follow the example of
him who, on earth, had not where to
lay his head. If we ever feel in-
clined to be ashamed of a person on
account of his poverty, let us re-
member that our Savior was poor.
Let us remember that God hath
"chosen the poor of this world rich
in faith, and heirs of the promised
kingdom."

There are many other chains he
sides

THE BAPTIST RECORD.

J. B. GAMBRELL, Editor.
CLINTON, MISS.
THURSDAY, APRIL 24, 1879.

Terms of Subscription.

One copy one year, \$2.00; one copy six months, \$1.00; for any time less than six months, at the rate of five cents a copy. In advance. If the subscriber pays the expense of sending his subscription, if he subscribes through another party, hand him ten cents to pay the expense of forwarding mail. No Club rates. No Commission paid.

"Church Development."

We do not mean to discuss the importance of development. That has been done abundantly and well by more than one of the contributors of the Record. Let us say, however, that no greater question is before us than this: It is great in whatever light we look at it. It deeply concerns the salvation of the heathen, and it just as much concerns the growth and prosperity of the church. Indeed, indeed, development is growth, and growth means life and health, happiness and peace. It is a law of nature, that just where growth ceases, decay begins. So we have the choice to increase or decrease, to develop or to decay. For our pastors who wish to see their churches prosper, this is a momentous question, and to one and all it is the question of the hour. Shall we develop or not? INCREASE OR DECREASE?

But this is only a prelude to what follows. We are developing. There are unmistakable and gratifying signs of it. To some of these it is our wish to briefly call attention, to the end that we may be encouraged.

There is an increasing number of people among us who give to the various good causes taken in hand by our people. We have evidence in this in the fact that only a few years ago we were doing nothing for industrial education, while now we are able to provide for thirty young men, and that with no great effort. We believe that no young brother in the State need deny himself the advantages of culture, if he give satisfactory evidence of being called to preach the gospel. The times are hard and many of our people are poorer than ever before, yet the riches of their liberality abound to ward this good object. We are not doing all we ought to do, but we have made a great and hopeful advance within the last ten years.

Our State mission work attests the gratifying evidence of growth. From nothing it has grown within five years to fair proportions, and the promise for the future is cheering. Notwithstanding the want of information, which was at first general, and the opposition from various quarters, and despite the times, there has been steady growth. The number of churches and persons contributing is larger, and the average amounts contributed are larger. This year is a test year on account of the fever, and then the crop fall are on top of it; but there is reason to believe that there will be no falling back, but, perhaps, some advance, and a little advance, under the circumstances, means a great deal under better circumstances.

The figures representing our Foreign mission work are not in such just now, but we may confidently expect that they will be up to what they were last year. We are within a little of completing our quota of the Rhine chapel fund, if it is not already completed. And when everything goes in from our State, we are confident that the Rhine chapel will be good, as to our standing with the general fund. The organization of the ladies for work in many of our churches is a hopeful sign of the times.

Our College, too, though not so well supported as it ought to be, shows signs of vitality. That it could go on at all under all the circumstances, proves that it has a little vital power. It is right well patronized, considering the fever and the universal financial distress. We are sure it is never doing a better work than now. To carry such an institution through such a year is a fine success.

We need say nothing of the Record, except that it is never doing so well as now. Its friends and its enemies untoldly make it a success. We thank them all.

We believe if we could arrive at the facts in the case, it would be seen that pastors are better reported than formerly. Of this, however, we can only judge on general principles. When people are more liberal in the support of general causes, they are nearly sure to be more liberal in the support of their pastors. Enlargement in one direction generally means enlargement in others. Pastors would do well to note that.

Brothers and sisters are almost constantly sending us money to be applied to some good object. This they do of their own accord, not being solicited by any one. This is good; it is development. For about a quarter of a century an epidemic of religious controversy has prevailed in this section. The minds of the people were borne away from church work to these other things, some of them the most specious and some of them the most important, one way or the other. Gradually the people are turning their thoughts and their hearts to work. We do not depreciate religious controversy. There must be more or less of it continually, but it should not be the only thing. There should be symmetry in our teaching. Upon the whole, the outlook was never more cheering. If we keep steadily at work, avoiding all extremes, and do not make any fatal mistakes, we will go up and possess the land in twenty-five or fifty years. It is given to this generation in half of Christ to do this grand work. Perseverance, hard work, sound doctrine, and unity in every good word and work, will do it. Let us thank God and take courage.

The Hermonian Anniversary.

The Hermonian Anniversary of Mississippi College, celebrated on the night of the 11th inst., was very enjoyable. Four creditable addresses were delivered. Mr. A. G. May spoke on "The Voice of the Past," a large subject very well presented. Mr. T. S. Powell addressed us on "Literary Fame." This speech pleased much. Mr. L. R. Harkerlin spoke for his subject, "Howard and Howard." He did well, and evidently had his heart with him from beginning to end. The Anniversary Address, "What of the Times?" was well delivered by Mr. R. H. Wells. Mr. Wells is quite a good speaker, second to no one we have heard of him. He was closely listened to by the audience throughout, except two ill-behaved persons who talked out and disturbed the listeners. One needs a great deal of the grace of patience to hear with equanimity such interruptions of our public entertainments. Our opinion is that they ought not to be borne with. Why should two people be allowed to destroy the pleasure of hundreds?

The music was made by our Prof. Menger and his music class, and was, as usual, good. The Professor used his violin to accompany the young ladies on the piano, but we can assure Mrs. Moore and all others that Bro. Menger's fiddle is a very pious one, and as good as any musical instrument of our acquaintance. It is a good Baptist fiddle, and always behaves itself becomingly. There was a dialogue, too, very well acted, and a recitation which brought down the house; but we must be pardoned for expressing the opinion that these things don't suit Mississippi College. At least it seems to us that they would be better elsewhere—say, in some very retired part of the country. Here we ought to afford the highest kind of entertainment, and our young people can give us the very best. Any thing approaching coarseness ought to be carefully left alone. We are sure that these suggestions will be received kindly; and after all, we may set our standard too high. At any rate, the suggestions will go for what they are worth.

Taking the Anniversary all in all it was pleasant to a high degree, and for one who heard and enjoyed we return thanks for the pleasant evening.

ST. LOUIS, MISS., April 20, 1879. Brother Gambrell—After allowing for a communication of mine, which appeared in the Record of March 27, Bro. Finley says: "The Board owes me nothing." As will brother Finley's notice of the amount of his salary, up to March 27; the amount of his salary, up to March 27; and the amount of actual cost raised by him himself, up to that date. If such a report is made, showing that he has raised enough to pay his salary, and pay his salary, then I have an acknowledgment to make. Yours ever, J. B. GAMBRELL.

We like this idea of showing up everything, and we hope that the State Mission Board of Louisiana will follow the example of ours, and make a full showing of its transactions at the Convention. Let Bro. Sample and all others know every thing about the work. We do not doubt that Bro. Finley will be glad for every one to know just what he has done, and is doing. Then we want those who oppose the work of our secretaries to show up their side. There are whole churches, associations, and even general bodies represented by one of our secretaries for home or foreign missions. Let us have a report from the cause. Nothing would be more instructive than the facts and figures on both sides of the subject. It would please to publish a few columns of such matter.

Fellowship church, Eld. A. J. Miller, pastor, has paid pastor's salary for last year, and is now working to provide for this year. The pastor thinks good officers had something to do with it.

Notes of Travel.

Our notes last week left us at Senoia, where we were enjoying the company of the brethren and sisters of that area town. The Baptist church there is the strongest in town, and is in a live, progressive state. They have a pretty good church-house, but it is decidedly not well located. This puts the church at a disadvantage, so far as a congregation is concerned. Who will tell us why Baptists nearly always wish to get out of the way with their meeting houses. To see a Baptist church well located in a populous town is, we believe, an exception to a rule.

In company with Pastor King, we left Monday evening, for Hickory Grove, a large church in the country. In the time we drove up to the church-house, where young brother Dean, a recent graduate of the Southwestern Baptist University, is teaching. He is spoken of with great favor by every one, both as a man and a teacher. At night we lodged with our young friend and brother, Dr. Crawford. We knew the Doctor at the University, and consequently felt entirely at home with him and his aged parents. Old brother Crawford is one of the first settlers of the country. He planted himself here when there were no schools and when the people did not care for education. Alone he built a school-house and employed a teacher for his children and the children of others who might choose to send. This stand for education proved a blessing to the community at large, and especially to Bro. Crawford's family. His children and grand children are intelligent citizens, doing well for themselves and for others.

There is an excellent country about Hickory Grove church. The land is fertile and the neighborhood is densely populated. Think of nearly twenty white children going to school from one quarter section of land. This is the very sort of place for the average farming white man, yet some think of moving away. We have been up and down a little in this world, and we beg to inform all concerned that they may go a long way and fare worse than to live in the Hickory Grove community.

Just at night dark clouds began to roll up and the lightnings to flash in such a way that it looked like no one could venture to church. As it was, we had about three dozen in school of a large crowd, and we were assured would have gathered but for the threatening aspect of the weather. As usual, we did the best we could for them, though we spoke under great heaviness of heart. Some of the people in this church take the Record, others ought to have done so, but not.

Next morning Dr. Crawford took us in his buggy, behind the kind of animal David rode, and carried us up to Bro. Burford's, in the neighborhood of Independence, where we were to preach that night. We gave this young man a lecture on the importance of having some lady to ride along with him in his turn of entertainment, and our young people can give us the very best. Any thing approaching coarseness ought to be carefully left alone. We are sure that these suggestions will be received kindly; and after all, we may set our standard too high. At any rate, the suggestions will go for what they are worth.

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will bring it and see if any one comes," brother Callcott said, and so he went and rang their new and shiny toned bell. The congregation was small, but good for such an evening.

The Baptists in Cold Water are not numerous, but they are strong, if they could only realize it. There is a large business done at this point, principally by three mercantile firms, and they are all Baptists, and they are Baptists. State Senator G. C. Callcott is Superintendent of the Sunday school and head of the firm of Callcott & Co. Then there is Callaway Callcott in another firm, and Henry Callcott in another, etc., etc. It is Callcott all the way through, but just how it is, we could not keep in our mind.

We have a good meeting-house in Cold Water with a decidedly strong Episcopal favor on its countenance. It is very neat, and when painted inside, it will be very satisfactory, except the open ceiling. A plain ceiling left down to the proper height would greatly improve it so far as acoustics are concerned. We need something plain and practical in our religious papers on church-building.

There is an upward tendency in the church at this place. They have recently organized a Baptist Sunday school, and have bought an excellent bell, and have also ordered a new organ. They will paint the church inside before long, no doubt. Bro. King is pastor, and is getting a good hold on the people. Bro. Haywood, whose home is here, preaches also on Sunday in each month. We expect to hear good things from Cold Water this year.

The Campbellites are beginning to preach at this point. Our advice to the brethren is, not to try to convert them. By all means let them discourse freely from Act 13:38. It will be a good thing, however, to pray for them, and that we advise all pious people to do. If perchance, God will give them repentance to the acknowledgment of truth.

Thursday morning no news from our sick family and the weather still unsettled. After thinking the matter over, we decided to call in our appointment. The necessary cards were written, and in due time we set our faces toward home, sweet home, where we had the place most of all, but one, that we wished to visit on our tour. We have never been there, but have heard by many ways of the elegant people there, and especially of the cultivated people of our church. The pastor, Eld. Wm. L. Anthony, we met a little while, and he only made us the more anxious to see more of him and to know his people. But we thought we ought to come home. It gives us pleasure to state that Pastor Anthony is hopeful of good his church. May his Lord grant his blessing upon the work of his servant. Bro. A. is a cultivated man, having taken his theological course at Rochester University, New York. We trust he will become well known through the Record to the brethren in this State, and that we may have the benefit of his counsel in our State Convention.

Quincy.

Quincy, March 22, 1879. Bro. Gambrell—In the 19th chapter of Acts "Paul came to Ephesus, and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed?" And he asked them, and there he saw many Holy Ghost, and he said unto them, Unto what were ye baptized? And they said, Unto John's baptism. Then said Paul, Unto John's baptism, the baptism of repentance, saying unto him, that he should believe on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus.

Was this second baptism in water or in the Holy Ghost? Was not John's baptism valid? Christ and the twelve apostles? They were not all baptized with John's baptism, and John's only?

Please give us your views freely. I am often in error, in my views, or I have some other questions I would like to ask, but for fear of wearying your patience, and making public my ignorance, I forbear.

Yours in search of light, E. L. STUBBINS.

The baptism here spoken of was, we think, water baptism, and was the second that these people had received. It is evident that they were not properly instructed when first baptized, and it is likely that they were baptized unto John's baptism after John's time. John's baptism was good up to the time of the fulfilling of his missions, but no further. Baptisms by his disciples were not valid, because Christ had displaced John and all authority to baptize was derived from him. This is briefly our view. Space will not allow us to amplify. Not a few think that the passage does not teach a second immersion of any sort.

As the result of the great revival in the Third church, St. Louis, there were two hundred and forty professions, one hundred and fifty-two baptisms, and twenty-three additions otherwise. During all the meetings held in the churches of the city, there were four hundred and twenty-five professions.

NOTES AND COMMENTS.

Who from Louisiana will go to the Southern Baptist Convention? Bro. Graves proposes to be at the Louisiana Convention in the summer.

"Bro. David made a profound impression on New Orleans."—W. H. Tucker.

Parties having money to lend for Foreign Missions, should forward it without delay.

Our semi-political editorial on "The Matchless Evil" is crowded out this week.

We are indebted to Congressmen Hooker, Chalmers and Money for Congressional favors.

"The time is very near for God to bless the Baptists of New Orleans."—F. C. Gregory, N. O.

"I say Amen to Bro. Collier's article in last Brooks."—J. R. Barnes, We thought you would.

Bro. Galvani wishes to give \$10 a year to support a preacher in New Orleans. He has felt Romanism.

Eld. R. A. Cohen has recently moved from Valden to Winona. We trust his labors there will be greatly blessed.

An exchange speaks of taking people into the church on "suspension"—a suspicion that they may be converted.

It is reported that our Baptist people in Shreveport, La., are building a new church-house. How is it, Bishop Hackett?

Dr. Howard Malohn, President of the Baptist Historical Society, is dead. He was well known throughout the United States.

The Baptists of Michigan gave, last year, to missions and other benevolent objects, over \$5.50 apiece. We long to see such a state of things here.

"Had a very pleasant meeting at Enterprise—one by experience and several by letter. Bishop Phillips is much loved by his flock."—W. B. C. Meridian.

Ed. H. H. Tucker, editor of the Christian Index, Atlanta, Ga., will preach the commencement sermon at the Southern Baptist Theological Seminary in May.

We regret to learn of the death of Bro. Jos. A. Stephens, of Arkansas, formerly of this State. He was a true man in every relation of life. His death was peaceful.

The Vermont Baptist is a neat five column folio paper published at Rutland, Vermont, in the interest of the Baptists of that State. It is monthly, at fifty cents per year.

"Bro. Young was with me here yesterday, and preached a good sermon last night—orthodox, plain, practical, experimental. It was well received."—K. P. Kent, Sardis.

Not a few churches in the Cold Water Association would be glad of the services of Eld. D. I. Purser in their meetings, but they must let him go where he is most needed.

"I have an article or two swimming around in my brain. May try to reduce them to paper some day and send to the Record, or to some box." Could you not reduce at least one of them now?

"Pastors are not foot-balls to be kicked by all who pass them."—L. C. Kells.

Any man, pastor or what not, who is worth kicking will get his share of that sort of treatment in this perverse world.

"I wish to see your remarks on 'The Matchless Evil.' They are true and pointed. The financial stringency is due largely to this evil. The desire to prosper will raise up friends for the Temperance cause."—J. L. Mississippi has contributed to the Home Mission Board Southern Baptist Convention, during the conventional year to date, \$174.75, and is entitled thereon to one delegate.

Louisiana has contributed \$140.00.—Wm. H. Mcintosh, Cal. Sec.

"If J. G. H.' will come out from behind that stump, he is perfectly welcome to all the light I can give him. The rays of my lamp will not shine through opaque bodies in this case."—J. R. Sample. We guess he will add three other letters to the H.

Bro. White thinks the benefits of the proposed minister's benevolent association should be given to the families of those only who devote all their heart and time to preaching the gospel. That would have left Paul out, and it might leave us all out.

Brother Boykin, editor of *Kind Words*, wishes all persons having money for the paper to send it by some one going to the Convention at Atlanta. Our schools should supply themselves at once, if not already supplied, with this excellent paper.

"Had very large congregations at Cold Water yesterday, and the church received one member. Bro. Purser begins a meeting with Bro. Faust at Batesville next Sunday. All that two laymen are discussing ministerial education and general education."—E. E. King.

The Baptist and the Baptist Record are having a warm time discussing pastors and yellow fever. We side with the Baptist in thinking that to nurse yellow fever patients is not a pastoral duty; but we think the present discussion will do more harm than good, as it is conducted.

CORRESPONDENCE.

HOLLY SPRINGS, MISS., April 9. Brother Gambrell—Since my last I have received the following sums for Foreign Missions: Sardis and Batesville, by Rev. J. R. Faust, \$100.00; Holly Springs church, \$12.00; twenty-one dollars each, \$24.00; Oxford church, \$10.00; Prof. Quiche, \$10.00; Holly Springs church, \$15.00. Total \$235.00. Many thanks, K. D. MILLER.

Southern Baptist Convention.

ATLANTA, GA., May 8, 1879. Delegates will send their names to the committee of arrangements with out delay. Cards of assignments will be furnished delegates on their arrival, by reporting to the committee of reception, at No. 30 Wall street, Atlanta, Ga.

J. J. T. Fox, Chairman, M. C. Kiser.

Knoxville, Miss., April 15. Dear Bro. Gambrell—As Sardis petitioned for the Convention last year, and did so by only five votes, and as Kosiowski has his card for this year, I think it would be well to have two votes (one unity and one) at the Convention, to give it a year to support a preacher in New Orleans. He has felt Romanism.

The Record wants brethren Hackett, Motie, Everett and Mason, to say whether any one will go from Louisiana to Atlanta. Are there no other brethren in Louisiana but Hackett, Motie, Everett and Mason?—Country Preacher. Lots of them, but we couldn't mention them all. Won't you go, and come by and stay a day or two with us?

Our proposition to sell *Kind Words* to the American Publication Society is accepted by several papers South. We expected it would be, but the editorial reason usually assigned is not a good one. Years ago, when some men were making such constant attacks on everything North, they were selling us books which they themselves bought North. We are coming to our senses.

The Baptist Courier (S. C.) is opposed to selling *Kind Words* to the American Baptist Publication Society, and the *Times Herald*, while the *South Baptist Herald* has no particular objection to it, provided we were not bound by our present contract with Burke & Co. We have two years to study over the matter before we can sell. By then we may think it not best to sell.

"Have any of the readers of the Record a copy of the life of Adoniram Judson, Birnham's great mission, a life of his first wife, Ann Haseltine? or the life of Luther Rice? Whoever has either, or all the above works, may do a good service to the cause of truth by sending a notice of the fact to the Editor on an early date. Send also your name, residence, and which of the books you have."

Bro. Sample thinks the Lord wants a great deal of musketry, small arms. (See article on first page.) And we think, too. And we feel certain that he will have them; but a musket needs polishing and straightening as well as a *single piece*. Bro. S. need not be alarmed lest we have an over supply of big preachers. All of us will be little enough after all that can be done for us. It is not necessary to cultivate smallness.

Bro. Skinner, of Kossuth, and Bro. G. A. Logan, of Asheville, vote for the Convention to go to Sardis. The State Mission Board also recommends the change, and as Kosiowski withdrew his favor of Sardis, it seems that the matter might be considered as settled. Wherever we live in the Cold Water Association the people are interested and anxious to have the Convention in their bounds. If it should go to Sardis, we predict a large, fine meeting.

"We still have no pastor at Yazoo City church. It seems as if all of our ministers felt called on to cross the Mississippi river. But the Lord has said, the poor shall have the gospel preached to them. We are poor and needy, and if you can hear of a minister who loves to work for the Master, there is work here, and we will provide the best we can for him." Such appeals as these come up from many places in our State. We ought to rally to the help of the State Mission Board, that our waste places may be supplied.

Particular attention is called to Bro. Sample's article on first page. In essence, his argument is the same as that used by some against missions. They say, if we want people saved, he will give them. We think too—through the instrumentality of his people. Bro. Sample says, "We need strong men, highly educated men, *single pieces*, and God in his goodness has in all ages of the world furnished them." Yes, and that is just what he is doing today. The *single piece* of the future God is forming to day in our Christian colleges. There is no more reason for discarding means in this matter than in anything else. This is all the reply we make. Give us your hand, Bro. Sample.

Golden Years are Passing By.

A new song and chorus by Will L. Thompson, author of the famous song, "Gathering Storm." Nearly half a million copies have been sold of this author's beautiful composition.

If you want his latest and prettiest song, order "Golden Years are Passing By." Any music dealer will send it for 15 cents.

Published by W. L. Thompson & Co., East Liverpool, O.

think the present discussion will do more harm than good, as it is conducted.

"There are some preachers who can manage to deliver a sermon, and send out Christ's name altogether. Surely the true believer will stand, like Mary Magdalene, over the sermon and say: 'They have taken away my Lord, and I know not where they have laid him.'—Sardis.

The Baptist *Gen* is the name of a beautiful child's paper published by Eld. S. Boykin, Macon, Ga. It is designed to supply a lack of service for the very little ones. The children will like its nice pictures and stories. Price, thirty cents per year. Send for a specimen copy.

"I rejoice to hear of Bro. Filley's success at Conshatta. I hope the new church will soon have a good house of worship, a faithful pastor, and an excellent Sunday school."—L. C. Kells. And so do we rejoice. The Lord is inviting Louisiana Baptists to undertake great things for him.

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Bro. Sample thinks the Lord wants a great deal of musketry, small arms. (See article on first page.) And we think, too. And we feel certain that he will have them; but a musket needs polishing and straightening as well as a *single piece*. Bro. S. need not be alarmed lest we have an over supply of big preachers. All of us will be little enough after all that can be done for us. It is not necessary to cultivate smallness.

Bro. Skinner, of Kossuth, and Bro. G. A. Logan, of Asheville, vote for the Convention to go to Sardis. The State Mission Board also recommends the change, and as Kosiowski withdrew his favor of Sardis, it seems that the matter might be considered as settled. Wherever we live in the Cold Water Association the people are interested and anxious to have the Convention in their bounds. If it should go to Sardis, we predict a large, fine meeting.

"We still have no pastor at Yazoo City church. It seems as if all of our ministers felt called on to cross the Mississippi river. But the Lord has said, the poor shall have the gospel preached to them. We are poor and needy, and if you can hear of a minister who loves to work for the Master, there is work here, and we will provide the best we can for him." Such appeals as these come up from many places in our State. We ought to rally to the help of the State Mission Board, that our waste places may be supplied.

Particular attention is called to Bro. Sample's article on first page. In essence, his argument is the same as that used by some against missions. They say, if we want people saved, he will give them. We think too—through the instrumentality of his people. Bro. Sample says, "We need strong men, highly educated men, *single pieces*, and God in his goodness has in all ages of the world furnished them." Yes, and that is just what he is doing today. The *single piece* of the future God is forming to day in our Christian colleges. There is no more reason for discarding means in this matter than in anything else. This is all the reply we make. Give us your hand, Bro. Sample.

A new song and chorus by Will L. Thompson, author of the famous song, "Gathering Storm." Nearly half a million copies have been sold of this author's beautiful composition.

If you want his latest and prettiest song, order "Golden Years are Passing By." Any music dealer will send it for 15 cents.

THE BAPTIST RECORD.

CLINTON, MISS.
THURSDAY, APRIL 24, 1879.

Terms of Subscription.

One copy one year, \$2.00; one copy six months, \$1.00; for any time less than six months, at the rate of five cents a copy. In advance. If the subscriber pays the expense of sending his subscription, if he subscribes through another party, hand him ten cents to pay the expense of forwarding mail. No Club rates. No Commission paid.

"Church Development."

We do not mean to discuss the importance of development. That has been done abundantly and well by more than one of the contributors of the Record. Let us say, however, that no greater question is before us than this: It is great in whatever light we look at it. It deeply concerns the salvation of the heathen, and it just as much concerns the growth and prosperity of the church. Indeed, indeed, development is growth, and growth means life and health, happiness and peace. It is a law of nature, that just where growth ceases, decay begins. So we have the choice to increase or decrease, to develop or to decay. For our pastors who wish to see their churches prosper, this is a momentous question, and to one and all it is the question of the hour. Shall we develop or not? INCREASE OR DECREASE?

But this is only a prelude to what follows. We are developing. There are unmistakable and gratifying signs of it. To some of these it is our wish to briefly call attention, to the end that we may be encouraged.

There is an increasing number of people among us who give to the various good causes taken in hand by our people. We have evidence in this in the fact that only a few years ago we were doing nothing for industrial education, while now we are able to provide for thirty young men, and that with no great effort. We believe that no young brother in the State need deny himself the advantages of culture, if he give satisfactory evidence of being called to preach the gospel. The times are hard and many of our people are poorer than ever before, yet the riches of their liberality abound to ward this good object. We are not doing all we ought to do, but we have made a great and hopeful advance within the last ten years.

Our State mission work attests the gratifying evidence of growth. From nothing it has grown within five years to fair proportions, and the promise for the future is cheering. Notwithstanding the want of information, which was at first general, and the opposition from various quarters, and despite the times, there has been steady growth. The number of churches and persons contributing is larger, and the average amounts contributed are larger. This year is a test year on account of the fever, and then the crop fall are on top of it; but there is reason to believe that there will be no falling back, but, perhaps, some advance, and a little advance, under the circumstances, means a great deal under better circumstances.

The figures representing our Foreign mission work are not in such just now, but we may confidently expect that they will be up to what they were last year. We are within a little of completing our quota of the Rhine chapel fund, if it is not already completed. And when everything goes in from our State, we are confident that the Rhine chapel will be good, as to our standing with the general fund. The organization of the ladies for work in many of our churches is a hopeful sign of the times.

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